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ABSTRACT

The dynamic relationship of the concepts of being, becoming, and belonging is and must be the heart and central goal of adult education. The concept can be understood most readily by examination of the writings of humanist psychologists such as Carl Rogers, Fritz Perls, Gordon Allport, and Abraham Maslow. Some characteristics or dimensions of an education of and for being-becoming-belonging are: (1) the comprehension of both the affective and the cognitive domains; (2) the complete time dimension of past, present, and future; (3) the acceptance and achievement of living and dying; (4) the incorporation of economic, social, aesthetic, political, and spiritual goals; (5) the occurrence of self-discovery, self-expression, and fulfillment; (6) the acceptance of being of this world and the possibility of other forms of consciousness; (7) the dialogue, introspection, action, and thought qualities of learning. Being-becoming-belonging comprehends three of the major concepts about education that have been developing in the past two decades: education permanente or lifelong learning with its many points of entry and many renewed episodes; the "learning system" that includes formal and informal activities; and self-directed learners with the increasing capacity to initiate and take charge of their own learning. (EA)

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RELENTLESS VERITY: EDUCATION FOR BEING-BECOMING-BELONGING

JAMES ROBBINS KIDD

Address delivered by James Robbins Kidd, Professor of Comparative Studies, Department of Adult Education, Ontario Institute for Studies in Education, upon being awarded the William Pearson Tolley Medal for Distinguished Leadership in Adult Education.

CE 001 660

SYRACUSE UNIVERSITY
October 8, 1973

CITATION ACCOMPANYING THE WILLIAM PEARSON TOLLEY MEDAL FOR DISTINGUISHED LEADERSHIP IN ADULT EDUCATION

JAMES ROBBINS KIDD, distinguished scholar and leader in the field of adult education, you have made your world your university through your service as president of the third World Conference on Adult Education, chairman of the International Committee for the Advancement of Adult Education of UNESCO, and first president of the Adult Education Division of the World Confederation of the Organizations of the Teaching Profession.

You have taught on campuses in Asia, Africa, the West Indies, and North America. You have presided over international conferences in Montreal, Washington, New Delhi, and Paris. You have been a consultant to adult education organizations and agencies from Alaska and the Caribbean around the globe to India. You have had successively increasing responsibilities on your way to your present position as secretary-general of the International Council for Adult Education.

In your native Canada you have been director of the Canadian Association for Adult Education, and have been chairman of the department of adult education and are now professor of comparative studies, Department of Adult Education, at the Ontario Institute for Studies in Education. Throughout the world you are recognized as a leader in comparative and crosscultural adult education.

Your articles appear in three internationally-known encyclopedias and you are the author of several books, including *How Adults Learn* and *Financing Adult Education*. You are no stranger to other communications media, with contributions to film, audiovisual, and multimedia presentations.

While adult education is your field, your interests have extended to many phases of education and cultural endeavor. Soft-spoken but firm in manner, you have talked with those who care and those you feel should care about the education of adults. Your enthusiasm and your concern for humanity have no geographical bounds.

It is an honor for Syracuse University to bestow on you the William Pearson Tolley Medal for Distinguished Leadership in Adult Education.

ALEXANDER N. CHARTERS
PROFESSOR OF ADULT EDUCATION

MELVIN A. EGGERS
CHANCELLOR

ROYAL L. O'DAY
CHAIRMAN
BOARD OF TRUSTEES

FOREWORD

In October, 1973 the William Pearson Tolley Medal for Distinguished Leadership in Adult Education was awarded to James Robbins Kidd. Dr. Kidd is Professor of Comparative Studies, Department of Adult Education, at the Ontario Institute for Studies in Education, Toronto, Canada.

Syracuse University's Board of Trustees confers the Medal upon outstanding scholars and leaders whose contributions have been in the international sphere. The first award was given to Professor Cyril O. Houle in 1966, followed by Dr. Mohan S. Mehta, Dr. Sidney Raybould, and Professor Emeritus Kenneth Gill Bartlett. It has been traditional for each recipient of the Medal to make a presentation before a small group of scholars, primarily from Syracuse University and the Syracuse community. The Board of Trustees hosts the occasion and its chairman presides. The presentation, usually slightly expanded, is then published and made available to colleagues in adult and continuing education around the world.

Syracuse University is pleased to publish this excellent address by Dr. Roby Kidd and to make it available to friends and colleagues in the field.

ALEXANDER N. CHARTERS
PROFESSOR OF ADULT EDUCATION
SYRACUSE UNIVERSITY

PROLOGUE

As I sit writing inside a jet aircraft, I am handed a daily newspaper and quickly scan the pages where a headline assaults my senses, like a thousand fingers scratching on a giant chalk board. *Scrawled map hints new gravesites in worst American mass murder.* "An East Texas sheriff said a hand-scrawled map of possible new gravesite and many other items of evidence, including a sheath of plastic bags, and a partially used sack of quicklime, had been found in a cabin used by a homosexual bachelor, accused of killing at least 27 young boys."

It is paralyzing to think of the slain; how they were lured to destruction and how they died. One wonders for whom he should most weep: the tortured victims, the parents who had lost touch with their own sons, the desperately sick sadistic murderers, the uncaring and ineffectual police, and the rest of us who are the readers of these horrors and comprise the society in which it could happen. In listening to fellow travelers, some uttering terrible curses and threats, some like Pontius Pilate reaching for a basin of water, some titillated by the macabre tale of this charnel house, I hear no word of remorse or any voicing of *mea culpa.*

Yet it seems clear that while the principals in this drama were profoundly and terribly educated, the schools had done little for them. One wonders about the role of education, the opportunities taken or lost, even as this sordid story is dropped from page one by a news editor who feels we must be near-satiated with the blood-stained event, has shifted it to page five, and placed it next to an advertisement that reads, *Burning Rectal Itch Relieved in Minutes.*

RELENTLESS VERITY

We meet tonight in Syracuse.

Only a few miles from where we are today, one of the greatest creative acts in the whole history of humanity occurred. Five Indian nations (later to be six), five savage warring clans, five tribal peoples who had fought and murdered and scalped and burnt, who had pursued pitiless recurrent vendettas, convened, and reasoned together, took risks with each other, and developed a trust—the Iroquois brotherhood, never broken or revoked. It was a concord that endured; it was much more than a cease-fire, a temporary halt to conflict. It was a pact to cooperate in planting crops, organizing hunting, and maintaining ecological principles. It was an exchange of values, ideas, and technology, as much as a political act. The agreement planned near Syracuse by these people of the *Longhouse* was a blazed trail to a better, more humane, more cooperative life. It respected man's origins, his needs to belong and express himself. It might have become an example and a basis for much wider agreements had not the paler-faced, implacable, better-armed savages from Europe arrived just about that time with their avarice for furs and new lands, their fire arms and firewater, their arrogance and their conniving Machiavellian strategems, which soon had the effect of embroiling all Indian peoples in destructive imperialist struggles. Still, though almost forgotten and never celebrated, these original Syracusans performed a unique service for mankind. Whenever I come near Syracuse I think of them and the rich heritage we could share, were we not so blind and neglectful.

It would seem pretentious and might be misunderstood if I were to link up the Continuing Education Program of Syracuse University with early Indian forbears. Nevertheless, this comparison is not so far-fetched. This university has witnessed some of the most important developments in adult education on the continent. Here, to name only four, have appeared a great library on adult education, a scholarly "Longhouse"; the pursuit of excellence in learning for adults which these Tolley lectures have served to celebrate; the international conference which resulted in the formation of the International Congress of University Adult Education, and a second conference which was the origin of the founding of the Coalition of Adult Education Organizations; and the establishment of a series of Publications in Continuing Education designed not only to remember a remarkable educationist, Alexander Liveright, but to commemorate innovative and pioneering acts in a pioneering field. In adult education it is not our usual custom to boast or display satisfaction with our own achievements. Please excuse, however, my repeating a reminder from a rural philosopher of my country, Peter McArthur, who used to say that a man "ought to respect a good thing even if it was his own."

I commend your university and am grateful that you have permitted me to share this forum with some friends and illustrious citizens of the community of learning: Kenneth Bartlett, Cyril Houle, Mohan Sinha Mehta, and Sidney Raybould.

My pleasure is enhanced because Chancellor Emeritus Tolley is here; through his leadership he is *Chancellor Emeritus* symbolically in all our universities nourishing adult education. I am, of course, gratified to be once again associated in an event with Alex Charters, with whom I have been working, off and on, for almost half of man's allotted "three-score-years-and-ten" and who, more than any other person, has been responsible for the achievements enumerated above.

I may run the risk of sounding like the recipients of those dazzling "Oscars" at Academy Award time when I acknowledge that I am here, not so much on my own account, but because of your courtesy in recognizing Canada, some of the unique developments at my institution, the Ontario Institute for Studies in Education, and my responsibilities for the International Council for Adult Education.

I

But such recognition, even to one who is unworthy, brings with it the responsibility to speak up about what he believes. I have pondered long about a theme for this evening—there is so much to consider. We serve a calling that has been a distinctive part of our era—the calling of adult education, the field that has come of age in comparatively few years, reaching a development that elementary, secondary, and higher education took generations to achieve. Notice that most of the maturing has happened in the career-time of your Tolley medal recipients. They and I wish that adult education was better than it is, built on sounder intellectual foundations, served by wiser practitioners and devotees, reaching to millions more of the under-educated and learners in need, surer of its goals and methods, always an advocate of *education permanente* and the continuing search for excellence and renewal. Yet, such as it is, and such as we are, the growth has been miraculous; we are fortunate to have been alive for such a time and career. My old chief, Dr. E. A. Corbett, used to speak of those who were prepared for some other vocation but had somehow stumbled into adult education—some of them were men like himself, educated for the church, who "had set out on the Road to Damascus but had fallen among educators." Most of us know many educationists who could have undertaken other careers but have found in this one the opportunity for pioneering, innovating, caring, commitment, and fellowship that is the lot only of the fortunate.

Yet, in this remarkable field, still so little shaped, so incomplete, to what theme should I speak, to what signals and rhythms should I respond?

I did give some consideration to that extraordinary feature of adult education—its international character, to what Gandhi said:

> I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any.

But others, such as Mohan Mehta, have dealt with this great theme. I also thought of speaking about *Comparative Studies in Adult Education*, the beginnings of a disciplined mode of understanding, valuing, and learning from each other and about ourselves. *Comparative Studies* provides some perspective, in a time of anti-history and anti-intellectualism, when every person, no matter how ignorant, is deemed as good as every other person concerning any subject or endeavor. We have not only been struggling through the sloughs of relativity, but most of us have been admonished and preached at from all sides, buffeted by contrary ideologies, and again and again been shocked not only by the future, as Toffler warns, but by the exigent present. At such a time, comparative adult education, as it is becoming an international language of discourse, may provide some correctives for the impairment known as "tunnel vision" and may help stimulate the celebration of human greatness.

However, my search for a suitable subject has rested on something else, a theme I don't pretend to fully understand, something toward which I grope, something I know will exercise my mind and spirit for all the years ahead. Put in the language of mathematics, my choice is B^3. I mean the concepts of *learning to be, learning to become, learning to belong;* the celebration, the affirmation, the enlargement of the full consciousness; the search for that part of the individual that is truly human, a part of the general condition of the human family, and yet is uniquely me, uniquely I. Carl Rogers said recently:

> How does it happen that the deeper we go into ourselves as particular and unique, seeking our individual identity, the more we find the whole human species.[1]

In choosing this theme, I was not particularly influenced by Gordon Allport, although his book *Becoming*[2] is so splendid. Nor is my guide Abraham Maslow, or his book *Towards a Psychology of Being*,[3] though I owe him much. Or simply, the recognition of man's urgencies, as he searches for himself even as he desperately and poignantly seeks to belong with and to others. Or the Faure Commission, which has used in its Report the title *Learning to Be* (Apprendre a etre)[4] so much more worthily than I can do. I am elated, of course, that the most distinguished and representative international committee on education ever assembled chose to report to the nations of the world under such a title.

The chief reason for my theme arises from my own poor attempts to understand myself, as well as the predicament of humanity in the 1970's. For me, this search was climaxed by a six-months "crash-course" I was obliged to plan for myself when faced with the need to revise the book *How Adults Learn*,[5] and thus was forced to attempt to learn about and understand what have been the main achievements in learning theory and practice in the past fifteen years. In that task of revision, as I was obliged to read again what I had written fifteen years before, I found little to recant, much to restate in words that I hope are more lucid, much more to add. The one additional chapter I felt obliged to write bears the title "Being and Becoming." After at least a superficial review of the implications for learning from psychology, psychiatry, sociology, anthropology, history, chemistry, biology, brain research, and communications, I concluded that it is man facing himself, but man constricted and broken and wounded, man enlarging himself, man opening up himself, and man seeking to belong to others, that should occupy my central gaze.

I have been engaged in adult education now for nearly forty years, and I wish I could know more about it. Still filled with qualms about my own inadequacies and blurred vision, yet displaying the audaciousness, if not the ability of Winston Churchill, I will charge on. You remember that when the British Prime Minister crossed the channel for one of those formidable encounters with General de Gaulle, and was called upon to reply to an address of welcome, he stood up and shouted: "Prenez Garde: Je vais parlais francaise!" Take care. I aim to march or stumble into the paths from which angels may have withdrawn, where saints and philosophers and also quacks, self-seekers, and frauds have trod, not the traveled thruway of education, but the inadequately marked side road to *being, becoming,* and *belonging.*

I am sure that you will never forget two characteristics of the 1960's: rebellion and dissent. Most of us, in W. H. Auden's phrase, have been living in the *suburb of dissent.*

> And where shall we find shelter
> For joy or mere content?
> When little was left standing
> But the suburb of dissent?[6]

And that's not a very comfortable residence. In such a community, and with such neighbors, some of us may have lost our nerve or our sense of humor and much of our purpose—or at least our conviction that our purposes can be achieved.

Being, becoming, and *belonging* constitute a different neighborhood from dissent. Here one finds homes for growing, changing, perfecting, enlarging, renewing. The emotional climate is also different; it is bracing, but not charged and corrosive; it provides oxygen in which we can breathe, and hope and joy; not the acrid fumes of anger, confrontation, alienation, and despair.

Sometimes in this neighborhood the romantics arrive, those who expect too much, too soon, too easily. Romantics, or the naive, sometimes become bad neighbors. If they encounter setbacks, too often they turn into cynics. But there is plenty of room for the kinds of learning that depend on trust, belief, confidence, self-assurance. It's a fascinating thought that at a time when there is so much distrust, projection, bad-mouthing, scapegoating, there are also emerging activities and therapies dependent on faith and belief, such as auto-hypnosis, suggestion, and countless forms of positive thinking. Despite their employment by quacks and faddists, these modes are not magical or anti-intellectual, as some would have it; they work because human beings are health-seeking and respond to positive stimuli. Carl Rogers writes:

> I have yet to find an individual who, when he examines his situation deeply, and feels that he perceives it clearly, deliberately chooses dependence, deliberately chooses to leave the integrated direction of himself to be undertaken by another. When all the elements are clearly perceived, the balance seems invariably in the direction of the painful but ultimately rewarding path of self-actualization or growth.[7]

II

BEING, BECOMING, BELONGING

I am aware, of course, that the title I have chosen may cause you some unease—suggesting that *Being, Becoming, Belonging* must be compounded (you may feel confounded). I juxtapose the three words, however, for want of a clearer title. Others have experienced a similar dilemma in their attempt to relate ideas and values which must be seen together, not dissected or wrenched apart like a pound of flesh with no blood. Maslow was also striving for an appropriate generic term in the preface to his book, *Towards a Psychology of Being*:

> A much better term is self actualization as I have used it. It stresses 'full-humanness,' the development of the biologically based nature of man, and therefore is (empirically) normative for the whole species rather than for particular times and places, i.e., it is less culturally relative.
>
> However, besides being clumsy from a literary point of view, this term has proven to have the unforeseen shortcomings of appearing a) to imply selfishness as rather than altruism, b) to slur the aspect of duty and of dedication to life tasks, c) to neglect the ties to other people and to society, and the dependence of individual fulfillment upon a 'good society' . . . .
>
> The word 'self' seems to put people off, and my redefinitions and empirical description are often helpless before the powerful linguistic habit of identifying 'self' with 'selfish' and with pure autonomy.[8]

There are problems with Maslow's terms, as he implies, and they remain if one focuses only on *being*—a time-bound and existential concept that ignores the necessity of the person changing and growing. Despite Maslow's counter-argument, *being* demands to be linked with *becoming. Being-becoming* is limited to an individual existence, isolated from others if one fails to place in the equation *belonging.* As Gordon Allport and many others point out, there are at least two contrary forces at work:

> One makes for a closed tribal being. It takes its start in the dependence of the child upon those who care for him. His gratifications and his security come from the outside; so too do all the first lessons he learns: the times of day when he may have meals, the activities for which he is punished and those that bring reward. He is coerced and cajoled into conformity but not, we note, with complete success . . . .
>
> If the demand for autonomy were not a major force we could not explain the prominence of negativistic behavior in childhood. The crying, rejecting, and anger of a young infant as well as the negativistic behavior of the two-year-old are primitive indications of a being bent on asserting itself. All his life long this being will be attempting to reconcile these two modes of becoming, the tribal and the personal: the one that makes him into a mirror, the other that lights the lamp of individuality within.[9]

Accordingly, for want of a better title, I have combined these three concepts, *being, becoming,* and *belonging.* They should be seen in a dynamic relationship I suggest by the formula of *B Cubed or B times B times B.*

I assert that this formula is and must be the heart and central goal of education. If any program of education for children, youth, or adults is deficient in this respect—as I believe is lamentably true of many programs of adult education—the neglect, the disbalance should be corrected.

Then, and only then, can those who are most concerned with the fullness of human life realize their principles. This realization is our job, perhaps our destiny. Because we have been given much, we owe much to others—to our belongingness.

If in adult education we care about our fellows, as well as our children, we will immediately begin to study and teach in two areas—how zest and enthusiasm for living can be practiced, restored, and maintained; and how being-becoming-belonging can be fostered in all its dimensions. These are not impractical or esoteric tasks to be left until all the remedial, vocational, and leisure skills training are completed. To put it starkly, these educational goals spell life or death. And if adult educationists are too busy, too unsure, or too blind to take the lead, who will?

III

REASONS FOR BEING-BECOMING-BELONGING

We have noted earlier that the notions of being-becoming-belonging speak eloquently and forcefully to the human condition. It is still true that millions of men and women have a daily fear of bodily and/or spiritual hunger. Many seek an answer to meaninglessness. We do not decry education and training for economic functioning—it is so obvious. But the other hungers may go unregarded. We believe the kinds of education that may have answers to ennui and alienation are of the highest order. We are convinced that people deserve support as they seek appropriate ways of expanding and enlarging their consciousness. They ought not to be left to the exploiters who will sell them many kinds of drugs or perhaps equally addicting and destructive emotional nostrums. We note the appearance of lavishly financed new institutions with large and expensive advertisements for various forms of *mind* exploration and development and for extension of the senses. Ostentatious wealth is displayed by many groups practicing scientology and other extraordinary forms of transcendental experience. Some of these manifestations seem novel and may eventually offer positive benefits, others are hardy perennials that have been tried and discredited many times before. We have talked to counselors and psychiatrists and have some impression of the mounting costs in wounded lives arising from the presence of creeds and ideologies that claim so much and offer so little. Would all this growth, some of it luxuriant, much of it rank, have happened or be happening if adult education agencies were themselves fully and responsibly in the field, urging the claims of reason as well as emotion, asking that there be a test of performance as well as advertised testimonials? To what extent have some of these magical and ominous temples and schools found expression because of our negligence or failure? Carlyle said, "Experience is the best of schoolmasters, and the school fees are heavy," and how often do we leave the bill to others who can least afford to pay?

What *do* I mean by being, becoming, and belonging? To be honest, I don't know fully. Still, as I think and talk about these ideas, I am beginning to get a little closer. It's like a little boy who was painting away with great slashing color-filled strokes; the art teacher asked him what he was painting, and his reply was "God!" "Oh," said the teacher, "that's wonderful. I have always wanted to know what God looks like. By the way, how does he look?" In the story there are at least two answers to this question and in one, the boy answered, "Well—to start with—she's black!" In the other, the boy simply replied: "I don't know. But I will when I'm finished." Or I'm like the boy in another story, (told by my colleague, Alan Thomas), a seven-year-old who was asked by the Rabbi, "Who made you?" which was supposed to prompt the answer, "God made me," but instead, the boy replied: "I ain't finished yet."

Does being-becoming-belonging have any substance that goes beyond rhetoric? Is there a content, a body of ideas and information and skills, as well as objectives? I think there are and propose that we put them to the test. I will attempt to do so as clearly as possible, and to eschew theology, at least under the definition of H. L. Mencken, who asserted that "theology is the effort to explain the unknowable in terms of the not worth knowing."

Let me begin by identifying ten characteristics or dimensions of an education of and for *being-becoming-belonging.*

One: Both the affective and the cognitive domains are comprehended. A high place is awarded to feeling. Rationality and reason are not dethroned or discarded. Being-Becoming-Belonging does not just happen as a simple inevitable process, but as the result of conscious choices.

Two: There is within this notion a complete time dimension—past, present, and future. There is a history for perspective; there is a future to which one journeys purposefully. Being-Becoming-Belonging has something to learn from Gestalt Psychology, but it is not all *How and Now.* You remember Fritz Perls:

> NOW covers all that exists. The past is no more, the future is not yet . . . HOW covers anything that is structure, behavior, all that is actually going on . . . Any time you use the words NOW and HOW, you grow. Each time you use the question WHY, you diminish in stature. You bother yourself with false unnecessary information. You only feed the computer, the intellect, and the intellect is the prostitute of intelligence.[10]

Being-Becoming-Belonging rejects NOWism as being far too simple, too restricting, too confining: the past and future cannot and should not be exorcized.

Three: Being-Becoming-Belonging is much more than preparation for living: it is living, but also it leads on to growing, enlarging, evolving—a life that encompasses others.

Four: Being-Belonging-Becoming is about life and all of living; it is also about death and the acceptance and achievement of dying.

Five: Education for Being-Belonging-Becoming is about the "daily round and the common task." It is not anti-vocational or anti-economic. But it is much more than *career education.* Being-Becoming-Belonging is about economic, social, aesthetic, political, and spiritual goals. It is about love and fear and hate and honor and loyalty, as well as buying and selling, or building and making.

Six: Being-Belonging-Becoming happens as the result of accretion of knowledge and skills, but it also occurs as self-discovery, self-expression, fulfillment. Its progressions are more than arithmetic, more than geometric; there is a third dimension, and all are internal as well as external.

Seven: Being-Belonging-Becoming has as its chief actor the biological organism, man, who is linked to all living things. But it is also about man as a member of the human family, distinct and unique and diverging from all other animals.

Eight: Being-Becoming-Belonging is about this world, and the members of the human family who are living in "one world at a time." But it does not deny the possibility of other forms of consciousness, it neither asserts or denies the claims of religious or philosophical groups that there is a consciousness that transcends what the senses discern.

Nine: Being-Becoming-Belonging affirms and celebrates life, but it is not duped by cant; for example, it does not assume the "inevitability of progress," or swallow forms of romanticism such as the claim that whenever a malign social institution is destroyed, good will necessarily and inevitably flower. Being-Becoming-Belonging is not pessimistic or nihilistic; neither is it naive.

Ten: Being-Becoming-Belonging is about homo sapiens and homo ludens, but particularly homo matheins, or man learning. It is about man sensing and learning more than it is about man cultivated or educated or learned. It is about mathetics, the science of men and women learning, rather than about pedagogy. It is about freedom and honor and joy and love and sharing more than about possessions or security. Being-Becoming-Belonging offers no final answers to human predicaments, but does speak to them; it engages in dialogue as well as introspection, in action as well as thought.

You may claim, justly, that there is nothing very new in this formulation. What I have presented, you may observe, is simply another kind of laundry list, an inventory of desirable goals or attributes.

Of course, there is little that is novel, at least in the individual items of the above decalogue. However, the product, the totality, takes on a profile and a depth that is not too familiar. I would not try to found my case on novelty, on trends or fads; it has to do with human need and human potentialities. Moreover, it is timely and, if you will pardon the cliche, relevant.

An example:

Sometimes a notion can be better understood if an exemplar, a hero, someone who expresses and is identified with the goals can be identified.

If we were selecting a hero to represent and illuminate man's predicament and opportunity in the 1970's, whom might we consider? Promethus? Or the Thunder Bird of the Haida Indians, both of whom brought fire and light to humanity? Or some intellectual conservative such as Mortimer Adler, who wants us to conserve all the vaunted values of the past? Should we designate Fritz Perls, or another of the many spokesmen for the NOW generation? Robert Edwards, former editor of the famed *Calgary Eye Opener*, pithily expressed their viewpoint when he wrote: "If it's all the same with history, it need not repeat itself any more." Perhaps our hero should be Herbert Kahn, or one of the futurists who disdains the present and past and tries to live a daydream into the future. Or Alvin Toffler with his rag-bag of clippings from *Time* magazine, fashioned into a best-selling scrap book to support his thesis that we may be all destroyed or may destroy ourselves because of the deadly shock of change.

I choose none of these. Instead, I would nominate one who has survived implacable change, who confronts change courageously, who is a true and living parable of a man who is moving forward, but a man who can stand fast. I mean that philosopher, actor, Indian Chief, and celebrant of life—Chief Dan George. He speaks not just for the Indian People, but for all of us.

> Was it only yesterday that men sailed around the moon . . . And is it tomorrow they will stand up on its barren surface? You and I marvel that man should travel so far and so fast . . . Yet, if they have travelled far, then I have travelled farther . . . and if they have travelled fast, then I faster . . . for I was born a thousand years ago . . . born in a culture of bows and arrows. But within the span of half a lifetime, I was flung across the ages to the culture of the atom bomb . . . and from bows and arrows to atom bombs, is a distance far beyond a flight to the moon.
>
> I was born in an age that loved the things of nature and gave them beautiful names like tes-wall-u-wit instead of dried up names like Stanley Park.
>
> I was born when people loved all nature and spoke to it as though it was a soul.
>
> And then the people came . . . more and more people came . . . like a crushing rushing wave they came . . . hurling the years aside!! . . . and suddenly I found myself a young man in the midst of the twentieth century.
>
> I found myself and my people adrift in this new age . . . but not a part of it.[11]

IV

THE CENTRAL CORE

Because being-becoming-belonging has all the attributes I have described, one would expect to find education for being-becoming-belonging at the very center of the temple or the laboratory or the bazaar of education. Not so: almost everything else is celebrated, but our concern, while not totally disregarded, is very much a peripheral or minority interest.

This is an anomaly, as serious as it is curious. Yet it seems to be so. If you look at data deriving from the study of Johnstone and Rivera, or if you check the calendars of colleges and universities, you note the absences. In the research of Allen Tough and others who have interviewed thousands of people who have initiated and carried on their own education, choices of study in the realm of being-becoming-belonging rank much higher. But it is found infrequently in the programs offered by most institutions.

Our concerns go beyond matters limited to vocational outcomes, even though they affect all of life. They are interdisciplinary and don't fit well into traditional categories. It is not easy to plan the curriculum for being-becoming-belonging, but the difficulties are hardly insuperable.

It is not as if we are without experience. In fact, education for being-becoming-belonging has a very ancient and venerable history; it was taught effectively by many of the greatest adult educators of all time. Choose any century and name the persons associated with adult education. A few examples are:

Confucius: Of course he was interested in professional development for the administrator, but basic to it all was the character and esprit of the man, his commitment and his social relationships.

Socrates: Socrates said, "The unexamined life is not worth living." The life that was evolving and unfolding towards social as well as individual goals may have been abnormal for animals, but not for man, who is either a social and a rational being or he is nothing.

Gruntvig and *Mansbridge:* For those founders and movers of the folk high schools and workers' education, adult education was to perfect men and women in all their faculties, to fit them for another consciousness and a future life only after they had evolved fully in deep relationship with each other.

One could name many others, in all times and places, including contemporary adult educationists such as Jack London, Cy Houle, Robert Blakely, and Paul Miller.

Actually, learning from being-becoming-belonging is what *liberal education* has always been about; if you don't attempt, as some did disastrously, to separate liberal studies from other forms of education and training such as vocational education, technical education, political education or social education—all the possible educational sub-fields that respond to man's needs. Liberal education has been defined in many ways; for example, by Thomas Huxley:

> His body is the ready servant of his will and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold logic engine with all of its parts of equal strength, and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with knowledge of the great fundamental truths of nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness and to respect others as himself.[12]

But its essence is being-becoming-belonging.

Being-becoming-belonging, however, is more than a fresh statement of earlier concepts of education: it also comprehends three of the major concepts or "resonate ideas" about education that have been developing in the past two decades: *education permanente*, the *learning system*, and the *self-directed learner*.

1. *Education permanente or lifelong learning.* While there are *few* consistent examples, the notion of learning that is coterminous with living, that starts with birth and is terminated only when the heart and mind cease to function, this notion is now being accepted all over the world. Lifelong learning has three dimensions. There is a *perpendicular* dimension—of learning continuing throughout the entire life-span consonant with all the divisions of education from the nursery school to post Ph.D. There is a *horizontal* dimension of learning penetrating into every discipline, into every form of intellectual and spiritual activity known to man, and bursting through the artificial barriers erected between fields of study. There is a *depth* dimension, of learning responding to simple needs on, up, and into the most agonizing, or most sublime search for the truth that "sets us free."

Since learning is lifelong, there must be many points of entry, many renewed episodes, an opening and enlarging spiral of learning behavior, perhaps with rests and pauses but no terminal points. It is a concept that "has found its time." The Inter-

national Commission on the Development of Education, known as the Faure Commission, and sponsored by UNESCO, is a landmark in educational history, representing a world point-of-view about education. Its very first recommendation states:

> We propose lifelong education as the master concept for educational policies in the years to come for both developed and developing countries.[13]

2. *The Learning System.* By the learning system we mean a great deal more than schooling, although the elementary school and the secondary school are included. We mean any planned experience that affects learning in the home, or museum, or sports, or travel, or work, or the arts, or through any of the media, or in social action and participation. We believe these formal and informal activities can and must be seen as part of a total commitment and investment in learning by the community. Without a concept and an understanding of the whole, it is difficult or impossible to plan for or appraise the parts, make choices about resource allocations, or mobilize the full community for learning.

3. *The Self-Directed Learner.* A fascinating thing about most human beings, potentially all human beings, is that they have the capacity increasingly to initiate and take charge of their own learning. Most of them, no matter in what economic or social class, carry out many projects of "self-directed learning." The capacity for good performance in self-directed learning can itself be learned, starting in childhood and youth.

It is also true that most of the important additions to learning theory and practice have stressed being-becoming-belonging. As we have noted earlier, this includes the work of most of the humanist psychologists—presently the most vital force in psychological theory applied to education. Most of the new therapists and therapies with their life-renewing techniques are also agents of being-becoming-belonging. I realize that you may be suspicious of any field that attracts cranks and quacks and exploiters, and some such persons have been attracted or are hangers-on or camp followers of the humanist psychologists and therapists. But one is apt to forget that where one's soul or life are deeply affected—as in politics and religion and art—there congregate the human jackals and vultures, as well as the saints. A field that attracts no Judas, no Fagan, no Benedict Arnold, no Torquemada, is a field rarely of much consequence to human life.

This is not to say, of course, that those who misuse what may be invaluable are to be permitted to vent their destructive will on others. Encounter groups, hypnosis, or the office of a therapist or counselor may be misused to enslave or manipulate or experiment with human life. There never was a time when so many God-savers,

self-appointed saviors, and messiahs were around, each determined that you and I must be saved according to the precise formula or nostrum they happen to be selling. Such men and women must be resisted; we may have to take steps to league against them. But their presence should not daunt us, only remind us that the goals of healthful being-becoming-belonging are even more precious than we may have realized.

We can understand being-becoming-belonging most readily by examining the proposals of several humanist psychologists.

I begin with Abraham Maslow and his notion of being, which he sometimes calls the "B values."

> 1. We have, each of us, an essential biologically based inner nature, which is to some degree 'natural,' intrinsic, given, and in a certain limited sense, unchangeable, or, at least, unchanging.
>
> 2. Each person's inner nature is in part unique to himself and in part species-wide.
>
> 3. It is possible to study this inner nature scientifically and to discover what it is like - (not invent - discover).
>
> 4. This inner nature, as much as we know of it so far, seems not to be intrinsically or primarily or necessarily evil. The basic needs (for life, for safety and security, for belongingness and affection, for respect and self-respect, and for self-actualization), the basic human emotions and the basic human capacities are on their face either neutral, pre-moral or positively 'good.' Destructiveness, sadism, cruelty, malice, etc. seem so far to be not intrinsic but rather they seem to be violent reactions against frustration of our intrinsic needs, emotions and capacities. Anger is in itself not evil, nor is fear, laziness, or even ignorance. Of course, these can and do lead to evil behavior but they needn't. This result is not intrinsically necessary. Human nature is not nearly as bad as it has been thought to be. In fact it can be said that the possibilities of human nature have customarily been sold short.
>
> 5. Since this inner nature is good or neutral rather than bad, it is best to bring it out and to encourage it rather than to suppress it. If it is permitted to guide our life, we grow healthy, fruitful, and happy.
>
> 6. If this essential core of the person is denied or suppressed, he gets sick sometimes in obvious ways, sometimes in subtle ways, sometimes immediately, sometimes later.
>
> 7. This inner nature is not strong and overpowering and unmistakable like the instincts of animals. It is weak and delicate and subtle and easily overcome by habit, cultural pressure, and wrong attitudes toward it.

8. Even though weak, it rarely disappears in the normal person perhaps not even in the sick person. Even though denied, it persists underground forever pressing for actualization.

9. Somehow, these conclusions must all be articulated with the necessity of discipline, deprivation, frustration, pain and tragedy. To the extent that these experiences reveal and foster and fulfill our inner nature, to that extent they are desirable experiences. It is increasingly clear that these experiences have something to do with a sense of achievement and ego strength and therefore with the sense of healthy self-esteem and self-confidence. The person who hasn't conquered, withstood and overcome continues to feel doubtful that he could.[14]

Maslow believes the values of a healthful being, what he calls B values, can be learned, can be taught, can be experienced. These are:

Wholeness perfection completion justice
aliveness richness simplicity beauty goodness
uniqueness effortlessness playfulness truth;honesty;reality
self-sufficiency.

Perhaps we need to remind ourselves that Maslow and Perls and Allport and the other humanistic psychologists did not invent these concepts. Many of the ideas of contemplation and self-awareness and self-understanding have not come from psychologists, but from philosophers and mystics and poets, such as two who spoke together in Miletus, more than 2000 years ago:

1. *Teacher* What is the oldest of all things?
   Sage *God*, because he has always existed.
2. *Teacher* What is the most beautiful of all?
   Sage *The Universe*, because it is the work of God.
3. *Teacher* What is the greatest of all things?
   Sage *Environment*, because it contains all that has been created.
4. *Teacher* What is the most constant of all things?
   Sage *Hope*, because it still remains with man when he has lost everything else.
5. *Teacher* What is the best of all things?
   Sage *Virtue*, because without it there is nothing good.
6. *Teacher* What is the quickest of all things?
   Sage *Thought*, because in less than a minute, it can fly to the end of the universe.
7. *Teacher* What is the strongest of all things?
   Sage *Necessity*, which makes men face all the dangers of life.
8. *Teacher* What is the easiest of all things?
   Sage *To give advice.*
9. *Teacher* What is the most difficult of all things?
   Sage *To know thyself.*[15]

Maslow did not invent *peak experiences*, he only re-discovered them, made them known to psychologists, and brought psychologists back to a pathway they should never have abandoned, for it has often been the psychologists who were most divergent, each marching to the beat of his own clamant drum. Read, if you doubt, the statements about being-belonging-becoming from a long procession of Christian mystics. Or a remarkable 20th Century Hindu sage, a man for whom a new international city, Auroville, has been named, a prophet whom few of us know, but, in the next century, may hold a position of the highest eminence, Sri Aurobindo.

> These persistent ideals of the race are at once the contradiction of its normal experience and the affirmation of higher and deeper experiences which are abnormal to humanity and only to be attained, in their organized entirety, by a revolutionary individual effort or an evolutionary general progression: To know, possess and be the divine being in an animal and egoistic consciousness, to convert our twilit or obscure physical mentality into the plenary supramental illumination, to build peace and a self-existent bliss where there is only a stress of transitory satisfactions besieged by physical pain and emotional suffering, to establish an infinite freedom in a world which presents itself as a group of mechanical necessities, to discover and realize the immortal life in a body subjected to death and constant mutation.
>
> The eternal paradox and eternal truth of a divine life in an animal body, an immortal aspiration or reality inhabiting a mortal tenement, a single and universal consciousness representing itself in limited minds and divided egos, a transcendent, indefinable, timeless and spaceless Being who alone renders time and space and cosmos possible, and in all these, the higher truth realisable by the lower term, justify themselves to the deliberate reason as well as to the persistent instinct or intuition of mankind.[16]

I could have quoted as easily from Islamic, or Sikh, or Buddhist or Judaic writings, or from a relatively contemporary faith, such as B'hai.

V

But, let us return for a moment to the psychologists and therapists. Maslow was properly concerned with the charges that are often leveled against *Being Psychology*, the results that may be implicit in focusing on being, on *B values*, on what he terms *B cognition* or contemplative understanding. The values may lead to serenity and productivity, but there are also dangers associated with self-actualization:

> making a person not more, but less responsible
> particularly in helping other people;

- inhibition of action and loss of responsibilities leading to fatalism, 'what could be, will be.'

- inactive contemplation may lead to blurring everyday values, to too great 'tolerance' of other's suffering.[17]

Maslow himself was not like the priest or Levite "who passed by on the other side," and he warns against attempting to find "peace of mind" at the expense of, or by ignoring pain and anger and terror around us. In our view, however, many of those who are influenced by Maslow do not give sufficient attention to the factors that we would include under Becoming and Belonging.

BECOMING

To Allport *becoming* is not time-bound. Nor does it lead to self-indulgence, to one's own joy achieved at the expense of, or in spite of, others.

> The individuality of man extends infinitely beyond the puny individuality of plants and animals, who are primarily or exclusively creatures of tropism or instinct. Immense horizons for individuality open when billions of cortical cells are added to the meager neural equipment of lower species. Man talks, laughs, feels bored, develops a culture, prays, has a foreknowledge of death, studies theology, and strives for the improvement of his own personality.
>
> The content for the psychology of *becoming* is discovered by self-exploration.
>
> It is knowledge of our own uniqueness that supplies the first, and probably the best, hints for acquiring orderly knowledge of others. True, we should guard against the fallacy of projection: of assuming that other people have states of mind, interests, and values precisely like our own. Yet it is by reflecting upon the factors that seem vital in our own experience of becoming that we identify the issues that are important. When we ask ourselves about our own course of growth such problems as the following come to mind: the nature of our inborn dispositions, the impress of culture and environment upon us, our emerging self-consciousness, our conscience, our gradually evolving style of expression, our experiences of choice and freedom, our handling of conflicts and anxieties, and finally the formation of our maturer values, interests, and aims.
>
> The possession of long-range goals, regarded as central to one's personal existence, distinguishes the human being from the animal, the adult from the child, and in many cases, the healthy personality from the sick.[18]

Striving, it becomes apparent, always has a future reference. As a matter of fact, a great many states of mind are adequately described only in terms of their futurity: interest, expectation, planning, problem-so'ving. A reference to the future requires a psychology that transcends the prevalent ter dency to NOWism as well as an attempt to explain all mental states exclusively in terms of past occurrences. While most people are busy leading their lives into the future, some psychologists are mired in the present and others are sadly engaged in tracing their lives backwards into the past. Becoming can be a corrective for some of the limitations of other psychologies.

But the greatest corrective is concern, caring, and sharing with others: *Belonging.*

BELONGING

I choose no single personality to represent the values of *belonging.* I might have mentioned some sociologists, or Gandhi, or some politicians such as Julius Nyerere, President of Tanzania.

Any of these persons would hold that no man can develop at all except in social interaction, that he can have no self-consciousness without a relation to others, that he can achieve no humility, no consciousness of humanity, and perhaps no deep morality except in respect to belonging, to community, to participation in the destiny and agony of the human family. We intend no lengthy argument about the necessity of the concept *belonging,* we simply point out the gaps and fissures if one is absorbed only in being or becoming.

LIFE AND DEATH

Being-becoming-belonging is about life, and the celebration of life and is about death—the acceptance and the *achievement* of death.

During World War II, the words of A. E. Houseman were often inscribed over some new burial place:

> Here dead we lie because we did not choose
> To live and shame the land from which we've sprung.
> Life, to be sure, is nothing much to lose
> But young men think it is, and we were young.[19]

The great tragedy is not death itself, but death without meaning. The greater tragedy may be life without meaning.

Being-becoming-belonging is about the meaning of life and the meaning of death.

Almost everything we have said so far has been about finding meaning in living. Can we find meaning in death?

About much of this we know far too little. Theologians, philosophers, novelists, and counselors talk much about the meaning of dying, but there have been few empirical studies that would add substance to their reflections. Such studies as there are usually are based on limited samples employing inadequate method and interpretation. Here, as elsewhere, as Claude Bernard said: "It's what we think we know that prevents us from learning."

However, in this last decade a substantially enlarged consciousness has arisen about death and dying, as George Guthrie reports:

> In the twentieth century death seems to have usurped the role that sex held during the Victorian era as a fundamental, powerful, universal experience about which little is said. In our culture death, just as the Victorian sex, seems to be deliberately and consistently shunted to the periphery of our conscious awareness. Except for those whose professions throw them into intimate contact with it, death has become a phenomenon encountered only accidentally. Insofar as possible, death is confined to the hospital and to institutions for the aged and infirm.
>
> Yet some cracks are apparent in this solid wall of disregard. Beyond the perennial interest in medicine and health there have appeared recently a popular concern with the economics of the high cost of dying and a criticism of the appropriateness of the American way of death. Even more important, psychotherapists such as Frankl and Binswanger and philosophers such as Heidegger and Sartre have pointed to the apprehension of death as a prime source of existential anxiety. Indeed though death has symbolically, as well as literally, gone underground in the popular cultus of our day, at the same time there has developed a body of insights about death which is perhaps unequalled since the Middle Ages. It is my own belief that any approach to the fact of death that would prepare us to cope with it and prepare us to help others to cope with it must avail itself of these insights in order to challenge and counter the prevailing common sense opinions about death.[20]

One can speculate about this concern.

For example, some see it as a morbid reaction to abounding violence, or the atomic bomb. Guthrie refers to four paradoxes that surround the concern about death;

> *The first paradox of death* is that though it is an inevitable and universal event about which little can be done; yet at the same time it is an event

which we cannot take lightly, cannot demote to the status of a common everyday happening.

On the one hand death is *widespread;* it is *certain* for each of us; it is experience which *all* of us undergo.

On the other hand, as Guthrie points out, "there is something about *my* death that resists this kind of treatment. It asserts itself as an *extra*-ordinary event! Certainly it is the most important situation toward which I must take some kind of conscious or unconscious stance –a stance which undoubtedly affects the whole of my orientation toward the future." Psychologically, no one can remain indifferent to it. Guthrie continues:

> *The second paradox surrounding death* is that while intellectually we know we are going to die, experientially we have difficulty in believing it.
>
> *The third paradox of death* is probably the most important. Death is both a biological and a spiritual phenomenon.
>
> The sense in which death is biological is both obvious and indisputable; but humanly speaking we must also always confront the question of what death means to us. The meaning of death has to do with the spirit of man: It primarily involves consciousness and awareness. What I fear about death in one sense has very little to do with the physical. What I fear about death is the ultimate loss of consciousness, the end of all meaningful experience, the cessation of my creative engagement in life, or the dissolution of my personality. If it were possible for meaningful involvement to continue, what happens physically would be a matter of relative indifference.
>
> *The last paradox of death* is that though it occurs as a terminus of life, it is not 'simply located' at the end—its reality permeates the whole of our existence.

Human reactions to death are varied; resignation, acceptance, welcoming, rebellion—depending on age, experience, and life-style. For some the thought of death is only tragic, something to be fought implacably. Note Edna St. Vincent Millay:

> Down, down, down into the darkness of the grave
> Gently they go, the beautiful, the tender, the kind;
> Quietly they go, the intelligent, the wealthy, the brave
> I know. But I do not approve. And I am not resigned.[21]

However, most of those who counsel and teach about death are certain that such education is healthy. Paradoxically, they claim, such study, such acceptance, gives added meaning to life. Some even hope that it might have some influence when a

human being may be considering violence against himself or against another. An experienced counselor, Peter Koestenbaum, believes that there are four clearly delineated stages in response to death:

> First, we repress the thought of our own death by projecting it into external realities (such as onto the stage in plays, the newspapers, etc. Also, we flirt with death—in war or daring acts—to prove that death cannot assail us). Second, when we recognize the reality of the death of myself, we experience anxiety. In fact, death, as symbol of my finitude, may well be the source of all authentic, i.e. ontological, anxiety. Third, after the anxiety of death has been faced, the anticipation of death leads to courage, integrity, and individuality. Finally, by opposing, contradicting, and fighting death, man feels his existence and achieves some of his greatest glories—in art, religion, and self-assertion.[22]

Koestenbaum goes on to state that a positive "education" about death can have many valuable outcomes. For example:

> 1. Man cannot escape death—real *or* symbolic. He must construct his life—daily actions as well as major, over-all plans—with the full and clear realization of that fact. He must accept, once and for all and without any reservation, misgiving, false hope, repression, or bitterness, the fact that he has been condemned to death. Then he can start living.
>
> In accepting death, he will neutralize an otherwise completely demoralizing and paralyzing fear. This is one key to the successful management of human existence.
>
> 2. Once he has recognized and admitted the inevitability of his death, the individual is on the way to becoming courageous, fearless, and decisive. Whenever he feels indecision and lack of courage, he must remind himself that life will end for him. The symbolic threat of death, which often is the cause of his indecision, will then disappear, since its basic fraudulence will have been made manifest. He will be able once more to steer his life with courage and decisiveness.
>
> 3. To accept death means to take charge of one's life. The man who sees the genuine function of death in life is no fatalist. He does not feel strictured. On the contrary, he is the freest of all men. Nothing holds him back but his own free decisions. He has nothing to fear, nothing to be timid about, nothing to make him feel dependent, inadequate, or inferior, for he has once and for all conquered the ultimate threat.
>
> 4. The thought of death urges one to assume a total plan for his life. The vitality of death leads one to adopt an ideal or goal, a noble life, or a major achievement as the purpose of existence. Through the vitality of death, one is able to see all events in life from the perspective of his total existence. This enables one to perform tasks that might otherwise be boring, discouraging, and senseless.

VI

RELENTLESS VERITY

At the time of an exhibition of World War I photographs, the *Ottawa Journal* commented, "There is a relentless verity about them that eats up the thousands of miles between Canada and the firing line . . . " And there is a relentless verity to our theme.

Education for being-becoming-belonging. Education for living and for dying. It's not the kind of concept that is much admired by people these days, people who want to see all learning objectives specified in lucid statements of behavioral changes to be carried out in short, manageable steps. I have offered little that is orderly or symmetrical, little that can be easily computerized, little that lies snugly inside traditional disciplines, little for which governments or foundations have announced grant programs. I have suggested much that is perplexing, withstands easy curriculum design, casts some doubt on many present goals and programs, and may seem to demand a range of method and content that will defy attainment of any quality. Perhaps you will think that I resemble the character in one of Stephen Leacock's books, who "flung himself upon his horse and rode madly off in all directions." Perhaps I may have earned the attribution that George Bernard Shaw gave to a contemporary: "The writer who aims at producing the platitudes which are not for an age but for all time has his reward in being unreadable in all ages."

• • • • •

As I warned you, I have said nothing very new. I have reminded us of some qualities and forces that mark or should mark the education and self-education we foster.

If I am right in my assertion that being-belonging-becoming should be found at the central core of adult education, at least four tasks are needed:

- conceptualization - to take these tangled and tattered strands of ideas and make of them a woven garment;
- persuasion - persuading men and women to give care and attention to what in themselves is most human;
- curriculum - to develop the content and learning experiences that will enrich and enlarge us and may help commit us to goals for the advancement of the entire human family;
- method - to choose and organize and refine the means to learning that help men and women to be free.

What is needed is wisdom that none of us possess except through sharing: and I mean wisdom, not sophisticated sickness.

Since he died recently, I will give the last word to W. H. Auden. He ends his tribute to Yeats with an injunction to the educationist, as well as to the poet.

> In the deserts of the heart
> Let the healing fountain start.
> In the prison of his days
> Teach the free man how to praise.[23]

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CLOSING STATEMENT

by

William Pearson Tolley
Chancellor Emeritus, Syracuse University

Thank you, Dr. Kidd, for a very moving and eloquent address. Like everyone present, I feel deeply privileged to be here.

The trustees of the university should have named the Adult Education Medal for Alexander Charters. It was his idea. It has been his project. Its growing influence is the result of his tender, loving care.

Many people have helped to build the tradition of excellence in continuing education in Syracuse. Elwood Smith, Floyd Decker, Blair Knopp, Kenneth Bartlett, Finla Goff Crawford, Frank Piskor, Clark Ahlberg, Clifford Winters, and Frank Funk are among those who have played important roles in pioneering, innovative ideas and high standards of quality in extension and adult education. To Kenneth Bartlett we owe a special debt of gratitude for the growth of University College under his direction. Most of all, however, we are indebted to Alex Charters. He was my mentor and guide. He opened my eyes to the unlimited horizons in continuing education. He was the imaginative architect and builder of perhaps the finest adult education program of any university in the United States. He is one of the great figures in our time in continuing education. We are all in his debt.

The ambition of Chancellor Eggers is to build excellence in the university. We move toward that goal whenever we honor excellence—as we are doing tonight. In honoring excellence, however, Chancellor Eggers is not following the current fashion in American higher education. What is fashionable is equality, not excellence. So important is equality, that universities are sacrificing excellence to achieve it.

This is the day of the dogma of equality. The emphasis on equality is a worldwide movement, as Dean John McCombe discovered while attending a seminar behind the Iron Curtain. Even those who should know better tell us that students are of equal native ability. So-called differences come about because of environmental influences. If students do not learn at the same rate the fault is that of society. In a society with no handicapped or disadvantaged children all could be approximately equal in ability. Having swallowed that heavy drug, we are now asked to swallow an-

other. That is the dogma that faculties are also equal. All should be promoted. All should enjoy tenure. All should be paid on the same salary scale. To insure equal salaries, one should join the union.

The model for teaching loads and classroom performance is the convoy system for ships crossing the Atlantic in U-Boat infested waters in World Wars I and II. The productivity of teachers, like the speed of ships, is to be reduced to the pace of the slowest member traveling in the convoy. It is the incompetent or the lazy teacher who establishes the standard of acceptance, performance and service.

In elementary and secondary education, the battle for equality is largely won. Individual differences in productivity and skill are left largely unrewarded in the press for equal and uniform treatment at the college and university level. The outcome is still in doubt. But the unionization of community college faculties and those of state universities suggest that this battle too may be lost. If, however, the great privately endowed universities can hold the line, the tide may turn.

I deplore the needless sacrifice of excellence. This is a scandal far greater than Watergate. Nor can I condone the pernicious doctrine that we are all of equal native intelligence. I have faith, however, that the pendulum will swing as it always has. Perhaps in another decade we shall atone for our blindness to genetic differences and our exaggerated faith in environmental influence.

As a grandparent, I am learning each day the lessons of genetics. The range of inherited abilities is indeed immense. Yet having recognized this, I will believe in the important difference made by individual opportunity coupled with individual effort. This does not excuse our overemphasis on equality—but it does suggest that we must not lessen our concern for undeveloped potential. The truth is that education does make a difference. It may not make us equal but it does improve us. The difference is particularly noteworthy when opportunity is joined with motivation and effort.

No one of us achieves his full potential in intellectual development. This is as true of those at the top of the scale as of those at the bottom. Indeed, society is ill-advised to look only at the handicapped when it discovers undeveloped potential. Ever greater rewards would follow from equal attention to those most gifted.

My maternal grandmother was a devout Methodist who often told her grandchildren, "I am going on to perfection." Since she had the temper and the disposition of a wounded grizzly bear, this struck us as very amusing. Yet I have not forgotten what she was trying to tell me. After a lifetime of learning, I begin to understand that she was voicing the hope of all who teach as well as all who preach. It is the hope of all who strive to learn as well as all who strive to become better.

Shakespeare is accurate to a fault in his description of the seven ages of man. But what he describes is the physical process—not the story of man's spirit or mind. The aging process cannot be reversed but it can be delayed. In the life of the mind, the answer is to keep on growing, to continue to learn. To learn something new each day may more than offset the inevitable shortening of memory. To be active mentally is the only way of keeping one's faculties sharper than they otherwise would be.

In the past four years of retirement I have been fortunate to learn much about banking, telephones, insurance, airlines, soap, and cosmetics. My major interest, however, has been to become a medievalist.

One of my interests for many years has been the rise of universities. Because of the revival of medieval studies and the rediscovery of much that was lost, I should like to write a history of medieval universities. It is proving to be a far more formidable challenge than I thought four years ago. In the field of learning, however, nothing is impossible. It simply takes more time.

In the twilight years, few can hope to match the achievements of an Edith Hamilton. We can, however, postpone the more visible signs of aging by using the mind on as many fronts as possible. Plans will vary, but one needs a plan to keep from drifting and wasting time. I also think one should write—if not to publish—at least to discipline the mind in thinking more clearly. As bodily activity lessens, the active exercise of the mind becomes more and more important. Herman Lotze was not thinking of older people when he wrote in *The Microcosm*, "To be is to stand in relation." He was trying to define what it means to be a human being.

An individual is what he aspires to be, what he thinks, what he does, what he says, what he reads, what he loves, what he respects, what he values, what he worships. He is explained by his interests, his hobbies, his church, his friends, his family, and the activities and institutions to which he gives his time. Man is developed by his relationships. "To be is to stand in relation."

I agree with Herman Lotze. I could add only this: to be is to be active. To be is to learn. To be is to keep on learning. Yes, to be is continuing education.